NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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VALEDICTORY SERMON.

BY C. F. LE FEVRE.

Delivered on the occasion of leaving the Society in Troy, to take the pastoral charge of the 3d Society in New-York.

Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

2 Cor. xiii, 11.

In the epistolary communications of the great Apostle of the Gentiles, to those churches over which the Holy Ghost had made him overseer, we have ample evidence afforded us of the deep and abiding interest which he felt in their growth and prosperity. His love for the brethren, and devotion to that holy cause in which he labored, lost none of its intensity or sincerity by that absence from them, which the circumtances under which he was placed rendered necessary. Though absent from them in body, he was present in spirit, and the deep feelings of a soul devoted to their welfare, breathe in every line of his epistolary writings.

But while the affections of his heart were closely interwoven with the beloved objects of his ministry, and while he often adverted to his necessary separation in the tenderest strains of unaffected sincerity and love, the energies of his mind rose superior to the mere animal sensation, and instead of indulging in fruitless lamentations, he adopted the more judicious and profitable course of giving them salutary admonitions, and furnishing them with a rich variety of precepts, by due attention to which, they might be built up in the most holy faith, "adorn the doctrine of God their Savior in all things, and walk worthy that high vocation to which they were called."

In the passage of scripture which I have selected as appropriate to this occasion, the apostle having given an affectionate valedictory, presents them with a word of advice, "be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you." In making a profitable application of these words, I shall direct your attention to the following considerations:—

First—I shall notice the admonition contained in the text.

Secondly—Show the importance of duly attending to it.

Thirdly—Notice the accompanying blessing.

The text contains four special and emphatic injunctions, each of which will demand a separate consideration. The first admonition to his Corinthian brethren, is to "be perfect." The phrase which is here rendered *be perfect*, in its original signification, means "be compact, or fitly joined together." The doctrine of *human perfection* was no part of the creed of him, who felt himself, the "chief of sinners." The spiritual temple in the apostolic writings is often compared to the outward and visible sanctuary in which the worshippers assemble. We have an instance of this in the Epistle to the Church at Ephesus, where the apostle uses the same figure in which he represents the believers as "built upon the foundation of the apostle and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye are also builded together for an habitation of God, through the Spirit."

Another image no less appropriate is that which applies to the members of the body, and the admonition would therefore imply that there should be a sympathy and union in the different parts that they might act together in concert.—In the same epistle to which we have just made allusion, the Apostle employs this figure:—"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

These illustrations of the sentiment "be perfect," are equally felicitous and pertinent, and demonstrate that there can be neither *beauty* nor *strength* in that Society whose component parts are disjointed or whose members are disorganized. How important then, my brethren, should this admonition be in your sight! You have unfurled the broad banner of impartial grace and universal love. It floats on the breezes of heaven from the battlements of that watch-tower which is "like a city on a hill that cannot be hid." May Zion's pilgrim who comes up out of the wilderness to worship in that temple "whose walls are salvation and whose gates are praise," experience that he is in the society of those "who keep the unity of the spirit in the bond of peace and in righteousness of life." Be ye, then brethren, thus perfect. In every undertaking for the promotion of that good cause in which you are embarked, let there be union of purpose and ready co-operation. It is to be expected that there will be conflicting interests in individual cases, but these should not be put in competition with the general welfare. Let every selfish motive be sacrificed on the altar of public weal, and every minor consideration bend to the importance of the object to be attained. Let not the thought be for one moment indulged, that any important work can be achieved while any of the members refuse their office. In vain may the head design, if the other members remain listless and inactive.—However fortunate you may be in the selection of one to admonish to you in word and doctrine, the energies of his mind will be paralyzed, if his zeal is met with indifference on your part. Let then union and harmony prevail in the ranks of the faithful, and like the firm and undaunted phalanx move steadily onward in demolishing the strong holds of bigotry, superstition and error.

The next admonitory clause in the text, is to "be of good comfort." This expression may be considered tantamount to being of "good cheer, or of a good heart"—in other words, negatively "be not discouraged." This caution was very necessary at a period when a world of unbelievers was opposed to a small band of the faithful followers of the Redeemer. It is quite unnecessary to enlarge on the difficulties with which they had to contend. Against them was enlisted all the influence of wealth, power, and popularity, whilst deep rooted prejudices and long indulged opinions added force to that torrent of persecution which threatened to overwhelmn them. How *necessary* then, was it that they should be of "good courage," and seek in the consolations of the gospel which they preached, that comfort which was denied them in the world! How *happy* was it for them that there was in their doctrines, a spirit which could enable them "to labor and suffer reproach," not by indulging in the fiendish sentiment, that their wrongs would be amply avenged in another world, when their angry God would pour out the vials of his hot wrath upon the heads of their enemies and confine them in the fiery prison house of an eternal hell; while from a throne of glory they would mock their sufferings;—but by entertaining the more holy and happifying prospect, that all this enmity and cruelty and persecution would be ultimately destroyed, and the bitterest foe to their Master would be subdued and brought within a state of reconciliation. It was this glorious and godlike sentiment, that nerved them to the unequal contest and gave them strength to support that immense burden with which a persecuting and injurious world so cruelly oppressed them.

And be assured, my friends, the offence of the cross has not yet ceased. A constant fight is still kept up by those who advocate a "ministration of condemnation and death" against those who preach the gospel as the "ministration of righteousness and life." If the constitution under which we have the happiness to live has shortened the *arm* of the persecutor that he cannot strike the blow, it has not eradicated the hostile spirit which rankles in his heart, and which *impotently* vents its venom in the overflowing of its tongue. Contumely and reproach are still the lot of those who advocate the unpopular sentiment that "God is the Savior of all men;" and from the proud professor of theology who will supply you with a Greek phrase, where you are seeking an argument, to the humblest satellite that moves in his orbit, and whose extent of Biblical knowledge is bounded by the pages of the "shorter catechism," your sentiments will be misrepresented and your person despised.—Moreover in this day of sectarian religion, it is our misfortune to find, that even among those who know a "more excellent way," the golden chains of interest will retain many in bondage, and nothing but the paramount love of truth will engage any one to enrol himself among the number of those who boast, "not many wise men after the flesh, not many mighty, not many noble." Against such fearful odds the admonition of the Apostle is well directed, "be of good comfort;" and did we not feel that our cause was founded in truth, and conducive to the highest interests and happiness of the human family, we should long since have deserted it, to roll in the car of *partialism* to favor, popularity and fortune. But let us not be disheartened because of the way. If there is much to depress us, there is likewise much to encourage us to persevere unto the end. An attentive observer of the "signs of the times" must discover in every movement of partialism a mighty "falling away." Creeds and

catechisms which for ages have been held sacred are now condemned as heretical; a more liberal construction has been placed even on what remains of the popular articles of faith, and the "*lady in scarlet*," has undergone so many changes of costume since the days of papal supremacy, that she would no longer be recognized did she not still retain "mystery" engraven on her diadem.

Another subject for congratulation, and one which inspires new courage, is the attention of the public to the doctrines which we teach. A supercilious sneer, or silent contempt will no longer satisfy the people that partialism is right and universalism wrong. The battle has to be fought, and in the principal cities in the Union, the contending parties have already come into contact. Troy has hitherto withstood the siege, and the priests, warned by the example of their Helenistic brethren of old, will admit nothing within the walls of their sanctuary, if there is a possibility of its leading to conflict. They are governed by that wise saying, "discretion is the better part of valor." Things will not, however, always remain thus, nor will those pulpits be always respected which are celebrated for assaulting those from whom they flee in the open field.

Another inducement to be of "good courage" arises from the circulation of *liberal* christian periodicals. The light which is thus diffused from the press is beyond calculation. Our own denomination sends forth probably thirty thousand every week, and it is a moderate estimate that to every paper there are five readers. Here then we have a standing army of one hundred and fifty thousand men who will never bow the knee to Baal. And when we recollect that these are scattered over this vast Union, and each individual is exerting more or less influence according to his sphere of action, we cannot avoid hailing this period as the dawn of that auspicious day, when the Sun of righteousness shall blaze with meridian glory and the knowledge of the goodness of God shall shine into every heart. And, my friends, I would willingly provoke you to jealousy in this good work. You cannot be more nobly employed than in the great work of mental emancipation. You are the representatives of liberal christianity in this city, and if you are true to the interests of the cause, you will never relax your exertions, while a vestige of religious intolerance, bigotry, and ignorance, has an abiding place among you. I shall not pursue this train of thought any further. Your duty is before you, and if the prospect is not as fair as you could wish, a retrogade movement would only place you farther from the attainment of your end.

I come now to the next injunction in the text "be of one mind." These words must be taken in a restricted sense, because an exact resemblance of mind is as rare as an exact resemblance of the features of the face. But whatever difference may exist in the mind, it is possible for any conceivable number to be engaged in the accomplishment of the same object and to bend all their energies toward its attainment. There may be a union of purpose, and in the accomplishment of that, unanimity is most important. It is not necessary that every one should walk in the steps of his neighbor, or see with his eyes, hear with his ears, or understand with his mind, for that is impossible, but they must be of one mind in the great ultimate object of pursuit. In the struggle for Independence in these States, men employed their several gifts; their various talents were called into operation, and, no doubt a great variety of opinions were entertained as to the best measures to adopt; but they all had the same end in view—deliverence from the bondage of a foreign yoke. Now the object of Universalism is to vindicate the character of our heavenly Father, by shewing him to be the *friend* instead of the *foe* to man—the *parent* instead of the *tyrant*. To effect this we have to slay the monster "endless misery," which has so long deceived the nations and devastated the fold of Christ. We cannot admit God to be the author of any suffering which has not a beneficial tendency.—We contend for *spiritual republicanism*, even in theocracy; and we will not fall down and worship any being whose moral government is sustained by cruelties and barbarities that would disgrace the dynasty of a Nero and Caligula. While such are our objects we will waive all minor considerations. Whatever difference of opinion we may entertain on other matters, let us be "of one mind" in respect to the paternal character of Deity. The doctrine of the Trinity, the nature of Christ, the quantum of punishment necessary to induce reformation, these are subjects which, however worthy of investigation, are all absorbed in the mighty question;—Is God the kind father of the human race, and will he make those to whom he has given life and being, the eternal monuments of his love? When the world shall be satisfied that such is indeed the case; the strong chains of superstition will be forever sundered and *priestcraft* will be but a name.

The last admonition of the apostle in the text is to "live in peace." This injunction is highly important to all, but it becomes peculiarly imperative on those who have embraced a gospel which is "peace on earth, good will towards men." It is unnecessary to insist on your cultivating a peaceful disposition. While you have so much to contend with from without, you can scarcely hope to make any progress, if you are distracted with contentions from within. You must expect to meet with difficulties and disappointments, and many of them, perhaps, arising from the untowardness of those who worship at the same altar as yourselves. This is the common lot of humanity. But "bear and forbear," and let the great object to which your efforts are directed so engross your minds, that no *private* feelings may stand in the way of the general welfare. The vessel in which you are embarked, is borne down by the tempest of persecution and tossed on the wild waves of ignorance and bigotry, and if you are indulging any selfish feeling which would deter you from the straight forward course of duty, and threaten destruction to those with whom you are embarked, sacrifice that feeling—treat it as the seamen did the prophet Jonah,—"throw it overboard," and you will still the raging of the tempest.—If you live in peace among yourselves, you have nothing to *fear*. If you suffer internal dissensions to distract you, you have nothing to *hope*.

Secondly. I pass on to notice the importance of duly attending to these admonitions. In the first place your existence as a Society depends on their observance. There can be no great object effected without union, and there can be no permanent union, when harmony, unanimity, and concord are not the connecting chains. I beseech you, then, not only to "stand firm in the liberty wherewith Christ hath made you free," but to stand united as one man. Imitate the glorious example of your great and good forefathers, and let the world know that their blood flows uncontaminated in your veins, and that their spirit animates you. Be willing to pledge your fortunes, your lives, and your sacred honor in the great cause of mental emancipation; and let the steady union of your efforts, manifest to all that you are superior to all opposition. On the social dispositions which you cultivate, your prosperity will, in a great measure, depend. Lukewarmness and indifference, if not fatal to your cause, will materially affect your interests as a Society. And here, I must be permitted to remark, that punctual attendance to the services of the sanctuary is one of the strongest bonds of union. The rise or decline of the cause among you, may be measured by the performance or omission of this duty. No minister of religion, no public lecturer of any kind, can labor in his study and exhibit the results of that labor to advantage in public, if empty seats and bare walls echo back the sound of his voice. It is related of Demosthenes that he accustomed himself to harrangue on the seashore, when the surging waves were lashed into fury by the tempest, that he might meet, undismayed, the tumult of a popular assembly. An oration delivered in the still depths of the desert, would be a more suitable exercise for those who have to officiate in the desk at certain times. I speak not these things by way of reproach, but to "stir up your minds by way of remembrance," and to admonish you of the importance of attention to this duty.

Again, I remark that a compliance with the injunctions of the apostle, is further necessary, from the influence which your example will have on those around you. Reformers are, above all other men, watched with a jealous eye. What would be considered a mere frailty, if committed by a popular order, is magnified into a heinous crime when found to exist among them. We expect to have "all manner of evil spoken against us," and we wish to have the consolatory assurance, that it is *falsely* spoken. If, then, we present to the world a united, harmonious, and peaceful society, we shall exhibit in this day of religious contention, an example no less excellent than it is rare. Let it be our highest ambition to pursue, *collectively*, that course which was recommended by the author of our text to his brother in the ministry, Titus, "in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity; sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." I might enlarge much on this part of my subject, but I prefer to leave the matter for your own private consideration.

Thirdly. I proceed to notice the accompanying blessing. The expression in the text predicates a blessing on those who shall fulfil these directions, in the following words, "and the God of love and of peace shall be with you." "God is love." "He is good unto all, and his tender mercies are over all his works." "He is kind even to the evil and unthankful;" but the peaceful and pure emanations of his spirit descend on those only who reflect his moral image on their own hearts. "Be ye, then, followers of God as dear children." Let all your exertions tend to promote the welfare, instruction and happiness of those around you. May they be enlightened by your conversation, benefited by your example, and won by your benevolence and love. Show to the world that the doctrine which you have embraced, is not in you a dormant and barren principle, but that it impels to active benevolence, and brings forth the "peaceable fruits of righteousness," and great shall be your reward. The peace of God which passeth all understanding shall extend her olive branch over you. In the doctrines you have received you shall find peace; in the Society with which you are connected you shall enjoy peace; and when the grim tyrant shall hurl at you his resistless dart, you shall die the death of the righteous and your end shall be peace and assurance forever.

And now, my friends, having explained the text and recommended its admonitions to your earnest and serious consideration, it only remains for me to apply the valedictory clause, "finally brethren, farewell." How much of my heart's desire for your welfare, is included in that short expression. It embraces every temporal and spiritual blessing that the God of all mercies

and the Father of spirits can bestow on you.—May you abundantly participate in the blessings of his providence, and in the riches of his grace. In dissolving the connexion which has so long and happily subsisted between us, I beg to assure you that I shall ever bear you in affectionate remembrance. Since it has been my happiness to minister to this Society, I cannot call to mind one solitary instance, in which your conduct has excited in me one unhappy sensation. We have walked together in the greatest harmony and brotherly love, and inasmuch as I am sensible of my own deficiencies, I must credit you with a large amount of friendship and indulgence. Your kindness to me will be ever borne in grateful remembrance, and the pain experienced in parting, is greatly relieved by the reflection, that the word "farewell," is the only unpleasant one that has ever passed between us. Think not that I leave you with the expectation of making better friends; the repeated evidences of your attachment and good will, preclude such an anticipation; and if I can succeed in the Society to which I am about to unite myself, to conciliate that favor which I have experienced from you, I shall have attained the extent of my wishes, and much more than my deserts.

How many tender associations, my dear brethren, arise in my mind in meeting you in the capacity of your minister, for the last time in this sanctuary. They are almost too big for utterance. Here has been the scene of some of our happiest hours. Here we have poured forth the fervent prayer of faith;—here we have attuned our voices to hymns of praise—here have we meditated and discoursed on the unsearchable riches of the gospel of Christ. Here have we held sweet communion together, while the pure flame of love has burnt on the altar of our hearts. What unutterable anguish would fill my soul did a gloomy and cruel creed lead me to believe that a line of separation was now drawing between the members of this society, and that eternity's ceaseless ages would still find some the monuments of endless suffering. But we have not so learned Christ, and we are cheered in the very moment of separation, by the consoling assurance, that in the dispensation of the fullness of time, our heavenly Father will gather together in one, all things in Christ, and a universal reign of holiness and happiness be established forever, for all the race of Adam.

Once more, then, brethren, "farewell," and while in the riches of the gospel of Christ you find such sweet consolation, be diligent according to your several abilities in extending the blessing to others;—"be steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.—*Inquirer and Anchor.*

[FOR THE MESSENGER AND UNIVERSALIST.]

MESSRS. EDITORS—I have for years past been in the habit of paying some attention to the religious doctrines advanced by teachers of different denominations, and have frequently written them for an explanation of their views, but have never been fortunate enough to receive any information; no, not even a reply to the questions proposed. To me it appears passing strange that ministers who pretend to be sent of God to preach the Gospel, and are willing, as they declare, to 'spend and be spent' for the good of souls, should treat with total neglect the solicitations of an humble inquirer after truth.

Why is it, they are so ready to denounce what they deem error in their pulpits, but when addressed by one holding such supposed error they remain silent? Do they consider themselves "clothed with a little brief authority," and therefore think it beneath their dignity to answer the inquiries of *poor* Universalists? If so, let them go on in their proud career; though I am determined to expose their craft as far as lies in my power, regardless of the frown of the pharisee, or the scorn of the bigot.

The Episcopal minister of this place (Bridgeport) was said to be a liberal minded man, and by some of the "rigid righteous" was thought to be too much so; some of them during a discourse on charity having left the church. This sermon was indeed a good one; universal benevolence, peace on earth, and good will to man seemed to pervade the whole. But when contrasted with the assertions to which I shall allude in one of my letters to him, it appears somewhat contradictory and absurd. In this discourse he declared "we must not stamp with the seal of infidelity him who differs from us in opinion;" but in his recent denunciation of Universalists declares them to be "public nuisances, disturbers of the public peace," &c. How much of that "charity which thinketh no evil" did he possess when he uttered this declaration?

With the above remarks I shall proceed to give you a copy of the letters addressed to him to which I have received no reply. The first one, however, I did not preserve a copy of; it politely requested him to preach from a passage in which the phrase kingdom of heaven was mentioned, suggesting to him the propriety of giving an explanation, as I conceived it to be generally misunderstood. This was not noticed, neither was the text preached from, and I remained silent I however could not avoid thinking that *Universalist clergymen would not treat the request of an honest partialist with such neglect*, but I may be mistaken. Not long after this I understood from one of his hearers that he quoted for scripture what is not contained in the Bible. I addressed him the following note.

Bridgeport, April 28th, 1834.

Rev. Mr. COIT,

Dear Sir—I am informed that you quoted for scripture, the following, in your yesterday morning's discourse—"God *out of Christ* is a consuming fire." If my information be correct, will you be so kind as to point me to the chapter and verse where it may be found? My desire is to know the truth, and as you profess to be a teacher, I trust you will excuse me for suggesting the above inquiry. Yours, very respectfully,

J. B. NORTHROP.

P. S. A line addressed to me through the post office will be thankfully received.

No attention was paid to this by the Rev. Gentleman. The last chapter of Revelation, is particularly recommended for his perusal.

A report had also been in circulation that Mr. Coit was a Universalist, and from his charity sermon one might conclude such was the fact. At any rate, that discourse was founded on the broad principle of universal love. He however not relishing the *awful* charge of being a Universalist, thought proper to repel it in a discourse delivered on a week day evening, when but a few men attended. I have no objection to his repelling any *false* charges in circulation against him, but I did not conceive it necessary for him to vilify and abuse any denomination in order to do this, and I therefore addressed him the following note of inquiry.

Bridgeport, May 23, 1834.

Rev. Mr. COIT,

Dear Sir—I have been informed that on Wednesday evening last, while discoursing from the last part of the Lord's Prayer, you took occasion to speak of the errors of many beliefs, the most obnoxious of which seemed to be a disbelief of future endless punishment. If those who sincerely and honestly disbelieve the doctrine of eternal misery are such characters as I understand you represented them to be, "nuisances in society, disturbers of the public peace and ought to be brought before a grand jury of their country," it would be proper to commence prosecutions immediately, and have them incarcerated in prisons, before they destroy all society both root and branch. But, sir, many of your warmest supporters are disbelievers of the doctrine of interminable woe, and how they will relish such charges remains to be seen. For the honor of man, and the good of christianity, I hope I have been mis-informed respecting the statements made, and for this reason I address you this note, earnestly wishing you to state the facts in the case. Be assured, sir, I mean no disrespect to you, but wish you to extend that charity to others, which you so highly extolled in a recent discourse.

Very respectfully, yours &c.

J. B. NORTHROP.

I have waited since the date of the last letter for a reply, but none has been received; hence I conclude that the assertions made by him are correctly reported. How would that gentleman like to have a Universalist clergyman declare in a discourse that the Episcopalians were "nuisances in society, and disturbers of the public peace," &c. Yet he might say it with as much propriety as Mr. Coit has done of Universalists. It is presumed that he is not better acquainted with the *private* opinions of many of his hearers, than some other men in the place, and it would be well to be cautious in denouncing a man for opinions' sake. If those hearers will sanction such charges applied to themselves, I cannot help it. For one I shall speak out my honest opinions, and if they cause offence, I must say, "if truth will offend, I *must* offend." Not ashamed of the sentiments I hold and have advanced in the above remarks, I shall screen myself under no fictitious signature, but give my name as heretofore. J. B. NORTHROP.

Bridgeport, Conn. June 8, 1834.

'THINGS AS THEY SHOULD BE.'

We learn from a gentleman of undoubted veracity, that a young lady of our acquaintance, whose name we will withhold for the present, has been driven to temporary insanity by the mad proceedings of the revivalists in Schenectady. The young lady had attended a protracted meeting, and she was soon a raving maniac. Her brother-in-law with whom she resided, called upon the officiating clergyman and desired him to go and see the fruit of his labor. He took him to his home, and showing him the wreck of mind and happiness, he had occasioned, informed him plainly that he was the cause, and it was the natural fruit of his labor. This is what we call doing things as they should be done. We most ardently wish that every instance of the kind, might be treated in the same manner. We would go to the clergyman and take him to the scene of desolation. We would point him to the vacant gaze of the maniac, and charge home upon him the sin, of producing this effect by his unwarrantable and wicked perversions of the oracles of truth; and warn him to repent of his wickedness and turn to the Lord. Let this course be pursued, and if the consciences of these disturbers of peace, and destroyers of mind, are not seared, and their hearts harder than adamant, they will desist from their unholy practices. We are happy to hear that there is yet reasonable ground of hope that the wreck of intellect in this case may be only temporary.—*Inquirer & Anchor.*

Religious Notices.

Br. C. F. LeFevre will preach in Monticello, Sul. Co. on Tuesday evening July 1st, and the two or three evenings succeeding, in such places in the vicinity as the friends may appoint.

Br. Hillyer will preach in Saugatuck the 3d Sunday in June; and Longridge, fourth Sunday in June, and at Deanville in the evening.

Br. M'Laurin will preach in Stanhope, N. J. Sunday, June 15th; in Branchville, Sunday, June 22d; in Centreville, N. Y. Sunday, June 29th; and in Monroe, Sunday, July 6th. The friends in these places will please make arrangements as to time and place. GEO. ROGERS.

ORIGINAL ESSAY---No. III.

Read before the Philadelphia "Young Men's Universalist Institute."

Religion.

"Religion never was designed,
To make our pleasures less."

Religion is a perseverance in the performance of every Christian virtue—the exercising of all those genuine emotions of love, naturally engrafted in the heart of every individual of the human family. It requires us to look upon all mankind as the children of one common Father; and as such, to extend to them none other than the purest feelings of brotherly love and kindness. To assist with all our mind, might, and strength, such as have become the victims of either folly or misfortune; to do unto others as we would others should do unto us; to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us. This is true religion, and its practice and profession would tend to soften down the asperities of human nature; the happiness of all would be promoted, and the heart of man filled with love toward his fellow creatures, and with gratitude and veneration toward his Creator.

If mankind would pay a strict attention to the dictates of religion, the sorrows and sufferings of mortality would be materially decreased. Its divine influence would be felt throughout the world, dispelling the clouds of ignorance, bigotry, and superstition, that are now every where to be found, casting a gloom over the happiness of a majority of mankind.

There is something so pleasing in the very name of religion, that the hearts of those who enter into its practice, are made to leap with joy at the mention of it. Religion! What being can for a moment seriously reflect upon the many benefits which flow from so pure a fountain, and contain within his breast one thought opposed to its heavenly principles. It must drive from every breast the disgraceful and destructive passions which mar our happiness upon earth, and fill every bosom with feelings of joy and gladness that can never pass away, until the spirit leaves its temporary home, and soars to that realm of bliss where the ransomed of the Lord hymn their hallelujahs around his everlasting throne.

Nothing can afford a more perfect source of joy than a practical attention to the principles of religion. And as it is the only means by which man can secure to himself real happiness in this world, and promote happiness in his fellow creatures, it is identified, not only with his duty, but also with his true interest. Because the enjoyments of religion are permanent and lasting; always imparting pleasure---a road of flowers, without a thorn; whereas, on the other hand, all sensual gratifications being momentary in their nature, yield no substantial pleasure; but like the flowers of spring, live but a moment, then fade away and impart pleasure to the senses no more.

False professors tell us that religion chiefly consists in a deprivation of all those rational enjoyments which alone constitute life a blessing, or even desirable---that to conform to its difficult and arbitrary rules, we must refrain from every species of pleasure as well as social comfort. They tell us the way of the righteous is beset by misery, and sorrow, and suffering; while that of the sinner is all joy and gladness.

They tell us that such of our fellow beings who participate in the blessings set before us by our heavenly Father in this world, shall be tortured to an infinite extent in the land of spirits; but that all who have strength and resolution enough to resist these temptations, and wear a gloomy countenance and solemn heart, (both of which are opposed to the principles of religion,) shall become heirs of everlasting bliss! Alas! for the sophistry of Partialism.

That religion, alone, can be true, which is consistent with the nature and attributes of the Deity. And to be consistent with these, it must be founded on the broad and noble basis of love; inasmuch as He is love, and whatever is in any way connected with Him must be altogether lovely. That system of religion, (or more properly speaking, of popular theology,) which is based upon partial and exclusive principl es cannot be true, because it is not only opposed to the reason and best feelings of man, but is also opposed to the character and nature of God, who is altogether impartial---who is good unto all, and whose tender mercies are over all His works. But the defenders of this system would have us believe that man's reason is delusive---that in such matters he should not presume to pass judgment; and this, in my humble estimation, is one of the strongest proofs we can have of its falsity; for can it be possible that a Being, who is love, will punish eternally any of His creatures for using that reason which He Himself implanted in the mind. If man is not allowed to exercise the reason which God has given him, in all matters concerning his present as well as future welfare, he cannot justly be held responsible for any act he may have performed, contrary to its principles. The reason with which man is endowed, is the only means through which he can arrive at a knowledge of good and evil, and in proportion as he perverts this knowledge, and abuses the reason with which he has been gifted, will the evils arising from such an abuse, be meted unto him in the present life.

Jesus, the meek and humble Jesus, was truly religious. He came the messenger of the Almighty God, to dispel the darkness of ignorance, and point out to a deluded world the horrid deformities of vice. His mission was one of love. Instead of thundering forth in the fulness of passion, awful denunciations upon the heads of transgressors, threatening them with torments in another world, as pretended religionists now do, He assured them they were daily reaping the consequence of their transgressions in this. The sweet and consoling language of persuasion flowed gently from his lips, cleansing the moral wilderness with its refining qualities. He was constantly showering blessings instead of curses, upon the sons and daughters of humanity, always exhorting them with words of love, to walk in the paths of righteousness, which he represented as the paths of peace and joy; and never neglected to impress upon their understandings, that moral suffering would fall to the lot of all who deviated from them. Often would the tears of sorrow fall from his eyes when he viewed the misery of the world, and how far mankind had wandered away into the desart o sin and error.

True religion makes us glad in the possession of happiness in the present, and the prospect of happiness in the future state of existence, not only for ourselves, but for all mankind. It makes us joyful, because it teaches the principles of universal love—because it strengthens our affections for the whole human race—because it instils the spirit of contentment into our hearts, let our situation in life be what it may; whether in possession of all the luxuries of the world, or whether struggling in the iron grasp of poverty. And above all, it makes us joyful and happy in this life, because it is constantly pointing to that great day, when as the children of God, we shall all be gathered together in His name, in that heavenly land, where no divisions or dissensions exist, but all unite in one univer sal song of joy to Him, "whose footstool is the earth, and who holds the waters in the hollow of His hands."

J. H. G.

Original.

Messrs. Editors—I know not that you will consider the following lines suitable for your paper. As they are, however, they are at your service, either to "print or not to print," as you may think proper.

Florida possesses great varieties of the feathered tribe, beautiful in song and exterior, yet the Nonpareil, as its name implies, is surpassingly beautiful, and its note is melody itself.

THE NONPAREIL.

Thy sprightly notes and plumage gay,
As now thou wing'st thy captious way
From tree to flower, from sun to shade,
In living rainbow tints arrayed—
Are thine alone—a magic spell
Belongs to thee, my Nonpareil!

Thou giv'st a charm'd and new delight
When'er thou meet'st my wandering sight;
A meteor ray, thou seem'st to be,
I gaze and thou art lost to me,
When soon a playful note will tell
Thou hast not fled, my Nonpareil!

The cheerful lark her matins yield,
And sparrows wanton in the field;
Sweet songsters from the thicket hie,
And soaring upward reach the sky.
There's nought in meadow, field, or dell,
Like thy loved notes, my Nonpareil!

Long ere the monarch of the day
In robes of light pursues his way,
Rich streams of music fill the air,
Now wildly gay, now sweetly rare;
I trace 'mid notes of joyous swell,
Thy song of praise, my Nonpareil!

Unwearied, with the morning sun
Thy dulcet sounds have but begun,
Nor ends until departing day
Receives from thee thy vesper lay,
Of joy and gratitude ye tell—
I'll learn of thee, my Nonpareil!

Oh man, to whom so much is given—
The sweets of earth, the joys of heaven—
Learn from the tenants of the air,
Contentment for these blessings rare;
And may each breast with rapture swell,
To join thy lays, sweet Nonpareil!

Mandarin, East Florida, May 3. S. A. D.

SALVATION.

"Salvation! O the joyful sound,
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears."

Thus sang Dr. Watts, one of the best sacred Poets who has ever written—and when he penned these words his heart was undoubtedly influenced by the spirit of the gospel. He must have been in a far better frame of mind than when he penned those dark stanzas beginning with—

"My thoughts on awful subjects roll,
Damnation and the dead,"

And the reason is obvious enough. The former was *Salvation*, a word that in its full import, embraces every thing glorious and sublime in relation to the human race—the latter was *damnation without end*, the thought of which is calculated to inspire just such emotions as he has pourtrayed in his "awful" hymn! How great the contrast between the gospel of Salvation and the influence of a belief in the reign of eternal darkness and woe! Reader! may you be enabled to embrace and hold fast that salvation which is revealed through Jesus Christ which flows alike to all men, and will be the theme of adoration through a never ending eternity.—*Star and Universalist.*

Virtue does not attract imitation, unless those who give the pattern are beloved and esteemed.

MESSENGER & UNIVERSALIST.

SATURDAY, JUNE 14, 1834.

☞ The "*Young Men's Universalist Institute*" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

PRIZE TALE.

Much has been said and written by the opposers of Universalism on the dangerous, and highly immoral tendency of that sentiment. It has been a kind of text-book with them, ever since the denomination began to occupy a name and place, as a denomination, in this country, on which to found all their anathemas and denunciations, and by which every effort seems to have been guided in exciting prejudice against us. Is there a question put them touching Universalism? We are immediately told, we must have nothing to do with it—it is very dangerous—its direct and inevitable tendency is to all manner of vice and iniquity—as we value our soul's eternal well-being, oh, shun it as we would the pestilence that walketh at noon-day! and so on, to the end of the chapter.

Now with all proper deference to the good intentions of many in this class of advisers, we must be allowed to believe them totally and radically wrong. Without meaning any offence, we regard them, so far as their opinion in this matter is concerned, much in the same situation as the reeling victim of intemperance, who readily attributes all his irregular steps to the moving multitude around him. The tendency of the doctrine is not to vice—but decidedly to virtue. Properly received, and fully understood, it presents one of the strongest incentives for men to deal justly, to love mercy, and walk humbly before their God, that it is possible to present to the consideration of rational creatures, because its motives to action are all based in love and gratitude to an *all-wise just and good Parent.*

We feel no hesitation in the belief, that for all the virtuous acts in even our opposers we are indebted solely to the influence of the pure and fundamental principles of the Universalist faith, over their minds and hearts, while abstracted from the immediate influence of their creeds. And that, on the contrary, to the partial doctrines with which the Church has been cursed for centuries, we may trace, directly or indirectly, most of the evils with which our race have been afflicted.

We do not make these observations with any wish or desire to wound the feelings of those opposed to us, but through a firm conviction of their truth, and that duty to ourselves as a denomination requires it, in view of the conduct we are daily receiving from opposers. This charge, of "licentious tendency," has been hurled at Universalists long enough, and we feel that it is high time for them to arise at once, and by every honorable means, endeavor to lay the sin in this business at the right door—the door of Partialism. We believe it susceptible of the clearest demonstration that the direct and sole tendency of Universalism is to virtue and morality, and all their attendant graces; and that Partialism is directly calculated to foster spiritual pride, self-righteousness, oppression; and consequently when that charity which is the "bond of perfectness," is once o'erstepped, the the tendency is downward through every namable evil and vice.

But it has been so long asserted in the religious world that Universalism is demoralizing—it has been so constantly thrust upon the mind from the cradle up, that men have come to look upon it as a matter of course, seemingly without the least examination. We believe, however, much can be done to break this influence and state of feeling. A persevering course in directing public attention to this point, will of necessity extend more and more rapidly correct views upon it. And probably one of the best aids in this business is the embodying in cheap pamphlet form, of forcible illustrations of the subject, whereby community in their leisure and retirement can examine, contrast and judge in the matter.

With these general views, we have come to the determination of soliciting the attention of writers, friendly to our sentiments, to the subject. And as a trifling inducement for them to devote some extra time and care to it, we propose awarding a premium of TWENTY DOLLARS, for the best Tale, having for its subject the relative tendency of Universalism and Partialism, exhibiting by clear and forcible illustrations (that will appeal at once to the better feelings and common sense of mankind,) the superior moral influence of the former over the latter sentiment. We have many writers fully competent to the task of imparting to a Tale of this description, a thrilling interest, and of blending therewith arguments in favor of the moral tendency of our doctrine, as clear and convincing, to the candid and reflecting, as the light of the noon-day sun.

It is designed to first publish the Tale through the columns of the "Messenger and Universalist," and then to issue it in pamphlet form at a very low price, placing it within the reach of every one feeling an interest to purchase for individual distribution.

We would make no limitation as to length, farther than to say, that *ten* full columns of the Messenger will make up to advantage in pamphlet form; and of consequence *twenty*, should any writer deem the subject of interest sufficient to extend his article thus far. But it would accommodate us, to have it within one or the other of the above stated numbers, and as near them as may be consistent. To be estimated by the largest sized type used in the body of the Messenger.

Should many manuscripts be received, and the method of treating the subject, by the different writers, be sufficiently diverse to render different productions on the same subject interesting through the same columns, we propose awarding one sett of the Messenger, handsomely bound, comprising the 1st, 2d, 3d and 4th volumes, for the 2d best Tale, and one copy each of the 1st, 2d and 3d volumes, for the 3d best, that may be selected for publication in the Messenger and Universalist. The merits of the whole to be determined by a committee to be selected for that purpose. Each writer will, if he pleases, accompany his MSS. with his name in a sealed envelope, which will not be opened except with the successful articles. Manuscripts to be forwarded, free of expense, to the Proprietor of this paper by the 1st of September next, that their merits may be fully determined upon, so that the first Prize Tale may commence with the first No. of the 4th vol. of the "Messenger & Universalist," in October. P.

The following is the conclusion of Br. Peck's Tour. We commenced it as has already been seen by the reader, in our last, but from want of room, we could not give it entire; and in the hurry of putting our paper to press, we neglected giving his name, so that those only of our readers who were already acquainted with Br. P.'s residence, would be likely to understand from whence it came. The conclusion, however, which follows, will fully explain to the others. P.

A TOUR.

[*Concluded from our last.*]

During our stay in those parts, we frequently called at the Trumpet office. We soon found that it was a place for the almost daily convocation of the ministering brethren in that place, and the vicinity. They seem to collect and communicate the passing news, interchange their fraternal regard, enjoy the bliss of union and fellowship; and in the friendship of life, they enjoy a little earthly heaven, as well as in their ever brightening hopes of another. We there saw 12 or 14 of our ministering brethren, besides those we saw elsewhere; and yet we did not meet Brs. S. Cobb, of Malden, and J. C. Waldo, of Lynn. We visited our father in Israel, H. Ballou, Brs. T. Whittemore, and L. R. Paige, of Cambridge, H. B. 2nd of Roxbury, S. Streeter as mentioned, and barely called on D. D. Smith, the editor and publisher of the Universalist, and S. F. Streeter. We feel ourselves indebted to them all, for their kindness and attention.

The labors of Brs. H. B.—S. S. and B. W., are confined to their churches in Boston, except occasional exchanges, and of H. B. 2nd to Roxbury, of L. R. P. to Cambridge, and of L. S. E. to Charlestown. Br. T. W. is preaching at large and supplying the calls of the destitute, in various parts of the country. Br. D. D. S., at Quincy, Br. Balfour, at large, and Br. S. F. S. is teaching a public school.

Such, however, is the influence of Universalism around Boston, that if we could flatter ourself into the mode of reasoning adopted by the sage politicians of our mother country, during the strife for independence or servitude—'If we take the capital, we conquer the country'—we should view our cause as nearly triumphant, and the country as almost subjugated by the power and dominion of truth. There are, however, yet fearful foes, in the ranks of the orthodox and unitarians; and even valiant ones among those, "who went out from us." But the cause progresses, and the promise is, "the gates of hell, cannot prevail against it."

We preached the first sabbath after our arrival in those parts, in Danvers, (at the New Mills,) as also the second and fourth, of our stay. They have a very interesting society, and the neatest meeting house in which we have preached. Danvers has become considerably known abroad of late as the place where Br. T. Whittemore held a public controversy with a Mr. Braman. Mr. B. to retrieve his lost ground, or to repair the waste places of his Zion, made arrangements to have two extra lectures a week, for a number of weeks in succession. The lectures were to be delivered, as preparatory, and with especial reference, to a protracted meeting, which they contemplated holding, and on the doctrine, character and influence of Universalism. Monday evening, (after the 2nd Sab. we preached there,) was the time of their commencement; and the Baptist house at the New Mills, the place of meeting. Mr. Porter, of Gloucester, was the chosen man who Goliath like was to wield the mighty weapons, and defy all the armies in the Universalist's cause. Yet he acted like a man who *dare not* meet a professor of that faith and sentiment in honorable and open discussion, and fair argument; for he stood at a distance, and only hurled the missives of railery, invective and anecdote. It was truly somewhat amusing to witness his adroitness and dexterity. The hosts of imaginary enemies vanished from the field of contest in such vast numbers, and such quick succession, that the tragedy seemed more like the black art, or the tricks of legerdemain, than a reality. In the midst of the general slaughter, the mask was removed from the champion, and the people unexpectedly called to their senses, by the uncourteousness of Br. Moore, who, *for once*, ventured to imitate an *orthodox man*, and request the speaker to repeat a passage of scripture, in "connexion with the verse last quoted." After a moment's confusion, the speaker came down to matter of fact and confessed the truth—"*It is not necessary now.*" Poor soul, how I pitied him. For the vain pretender then stood visibly before their eyes, in the costume of those traitorous and unholy men; who, to sustain their creed, are willing to deceive mankind to the destruction of their hopes and peace, by mutilating and garbling the scriptures. Had Nathan been there he might have expressed the thoughts of many hearts, by repeating that condemnatory little sentence, "Thou art the man." But this subject is already before the public. We will therefore, not be farther particular. True, we took notes of the gentleman's discourse, with a view of replying. But it was not worth the labor. It contained not a *new* argument. Not one, which we have not seen confuted again and again. The whole discourse, instead of being a candid ingenuous argument and touching appeal, was a tirade of railery and abuse. But we were informed by several gentlemen of respectability, that the discourse with all its defects, was mildness, and truth, and love, compared with Mr. M'Clure's discourse delivered next evening in Mr. B's. meeting house. We were about to give place to the words of Ezekiel, xiii, 19. But we will not, lest by suffering the prophet to speak, we ourself should not escape censure for uncharitableness. But let them go on, we have no disposition to murmur. Truth will yet prevail. And in Danvers, we believe, in spite of all the opposition and virulence, with which the cause meets, its march is onward.

About two miles from the New Mills, in the south parish in Danvers, resides our Br. J. Moore, mentioned above, who preaches to the society in that place. Him, and his amiable lady, we also visited. And besides the pleasure of our private acquaintance with them, we had the satisfaction of seeing their meeting house, at an evening lecture, preached by Br. Everett, filled to overflowing. What we saw, and what we heard, convinced us that there, too, the cause flourisheth.

In our travels in that region, we took occasion to call on Br. L. Willis, who lives and preaches at Salem. From the character of the opposition which liberal sentiments meet in Salem, Br. W., (companionable, but religiously grave and sedate,) is precisely the man needed there. And we were happy to learn that under his ministry the society and church increase in numbers and graces. And as an evidence of the fact, we might add, they have greatly increased his salary since his first settlement.

We regret we did not have time to visit their Museum in that place. It is said to be one of the best

in the known world, and containing the largest collection of natural curiosities. It was founded, and we believe is owned by sea-captains; but by such only, as have passed the *Southern Capes*. We however went to see the Atheneum, a very rich and extensive collection of approved and standard works, on science, literature, theology, &c. There are also some very excellent paintings, of eminent heroes, civilians, divines, &c.

In our rambles through that pleasant village, we saw an antique structure, dilapidated and fast sinking into ruins. We learn that it was the very same old mansion house where sat that sage and venerable council and court to try men and women for the crime of WITCH CRAFT. Had we been subject to the hypocondria, various might have been our imaginings. We might no doubt have fancied, that we saw the *manes* of those murdered citizens, still hovering over its gambrel-roof, or darting through its loosened siding—heard their sighs and dismal moaning—their wailings and unheeded supplications, to that puritanic Sanhedrim, as to the spirit of humanity and the representative of christian meekness and mercy. Or, perhaps, we might have fancied we saw those foul spirits exorcised; and the land cleansed by the power and authority of puritanism; consigning their necks to the halter, their bodies to the earth, and those restless spirits themselves to the shades But being a plain unimaginative sort of a man, laboring under no religious mania, or hypocondriac affection, we saw none of these things. But we saw the spot, yet known by the name of "Gallows Hill," where human beings, supposed to be witches, were executed. And we could not but reflect on the weakness of human nature, and the danger of trusting civil power in the hands of aspiring ecclesiastics.

But since those days, Salem has undergone a good deal of a revolution, in moral aspect and religious feeling. The spot where stood, we believe, the first church in America; where puritanism and orthodoxy, held undisturbed dominion, we could almost say for centuries, is still occupied for devotional purposes and religious instruction, by the Unitarians; the liberaliz ing influence of whose religion, is felt throughout New England.

As our third Sabbath in those parts, was likely to be vacant; we took a passage on Saturday, on board of one of the schooners in Boston, belonging to, and bound for Povincetown. It is situated on the extremity of Cape Cod, distant from Boston, by water, about 45 or 50 miles, and by land 115 miles. It stands on the inner curve of that point of land, which winds itself around, so as almost to enclose, a spacious and secure harbor. The town contains about 2000 inhabitants, and extends along the beach for about 2 miles. On the one side it is crowded by sand hills, on the other it is urged back by the tide waters of the bay. The houses are principally in one range, though in some parts, the houses and store-houses, stand on either hand of what instead of a street, is but a narrow lane or avenue Along on the water's edge stand perhaps a hundred wind mills, which in flood tide, may be seen drawing the sea-water by means of pumps to supply the numerous evaporators, or houses for the manufacture of salt. The water is conveyed to those houses in logs; and in some instances it takes a second lift, by mills placed on an eminence back, to supply the houses, for which no room can be found on the flat. There are in the town, two churches, two academies, and several stores. The one of the churches belongs to the Methodists, who have a numerous society: the other, though formerly controlled by the Unitarians, is now in the hands of the Universalists. This society is not large. A young Br. by the name of Leach, ministered to them the last year, as we were happy to learn, to very good acceptance.

Starting as we did from Boston on Saturday, we did not arrive at Provincetown until one o'clock at night. We were sea-sick for about 12 hours before we landed, scarcely able to raise our head. However, it pleased the Lord to give us strength, and fill our mouth with arguments to plead his cause in this place. We preached on Sunday, and the evening—on Monday evening, Tuesday evening, and Thursday evening, to numerous and still increasing congregations. We were not more pleased with the attendance of the people, than with the apparently inquiring mind, respectful and fixed attention, with which they favored us. We learned that the word spoken, was with several, indeed "fitly spoken—like apples of gold in pictures of silver." Some of the anxious, were relieved, the doubting confirmed and established in the doctrines of peace, and "built up," in what we believe to be "the most holy faith." There is among them no enviable and envied greatness. Nor on the other hand is there the extreme of poverty, and fancied misery. But there is almost an unknown equality in their circumstances—a plainness and simplicity of manners—a frankness and hospitality of character. In the little time we tarried there, we became acquainted with several families, with whom we enjoyed ourself well.

We have been thus particular concerning Provincetown, because we think that the cause, there is not running down, but advancing. And because we think that a numerous and influential society may be built up there, and a preacher comfortably supported, and no doubt live in the hearts of the people. And we are in hopes that some one of our ministering brethren will be induced to settle there. Besides the peculiar location offers much to the valetudinarian, as it is almost surrounded by salt water, and favored by sea breezes.

However it became necessary to leave those warm-hearted friends the first convenient opportunity, as we had an engagement for Danvers, on Sunday the 27th of April. Favored by the winds of heaven, we put out on Friday evening, and tho' somewhat tossed during the night by adverse gales we landed at Boston Saturday about noon. Here we took our passage in a stage for Danvers, where on the following day, we preached our last discourse in New- England. The day was exceedingly snowy and unpleasant, yet the attendance marked a goodly degree of interest. On Monday morning we returned to Boston; spent the remainder of the day in collecting a few books we were desirous of procuring, and in taking leave of some of our numerous friends.

Our visit was now up. All was hurry and anxiety. Should we go by stage through Massachusetts, or Connecticut? Nay, it would detain us too long Our friends must not be disappointed at home There may be some delays. We have little time enough. Well, then, we must deprive ourself of that privilege. So we resolved to go the way we came.

Accordingly, we took a seat in the stage for Providence. We started at 5 o'clock in the morning; and went on board the steamboat at half after eleven. Started at twelve, and landed at New York next morning at five. There are many things on board a steamboat we were pleased with, and some things we were displeased with. Among the few things which we thought needed a reform, was, first—*having a bar on board for peddling liquors*. Though it is due to the public to say, we saw but little sold. Second—allowing gambling. It seems to be a sort of toleration to vitiated and corrupt morals.

On arriving at N. Y. we found that the North River steamboats left at 7 in the morning, and 5 P. M. If we waited for the 5 o'clock boat, we should not get into Newburg until 10 or 11. The stage starts at one, and continues on night and day. By the time we got through, we should find ourself fatigued, and worn out for want of sleep, and unable to attend to our appointment. Besides, we had never been through the Highlands in the day time. There were many curiosities we wished to see. Thus we reasoned with ourself, and determined on taking the morning boat. We had so little time to make the necessary arrangements and transfer of baggage, that we could not call, as we desired to do, on our friends. We hope this will be satisfactory, and prevent even the suspicion of coldness on our part.

We got into Montrose, Saturday the 3d of May, about noon. Went to Brooklyn in the afternoon. Sunday we met with our friends in that place; also from Harford, New Milford, Bridgewater, Dimock, &c. We were truly grateful to God who had preserved our life—protected us by his mercies—improved our health by his blessing—given us many friends, in the various parts where we had travelled—and permitted us, under his auspices, again to return to the society of old acquaintances—having travelled something like 1200 miles in about 6 weeks; and preached 18 discourses. ALFRED PECK.

UNIVERSALIST WATCHMAN.

The first No. of the *sixth* volume of this "faithful watchman on the walls of zion" came to us a few days since with a neat appearance, though somewhat reduced in size, and with new proprietors. Br. Wm. Bell, who has many years faithfully stood at the helm of its affairs, has retired from it, and it will hereafter be published by Brs. J. M. Austin and B. H. Fuller, as Editors and Proprietors, assisted in the editorial department by Brs. W. Bell, W. Skinner and E. Haven.

We regret to part with Br. Bell, in the capacity in which he has stood for a few years. Since we have been in the field of labor, he has shown himself to be a warm hearted and zealous brother—a fearless and unyielding champion of the rights of man, and of the great salvation. And we more than all regret that he has failed to receive that remuneration for his labor and toil, which was so richly his due.

We cordially welcome his successors, as laborers in the field. And we most devoutly pray that they may not be doomed to the disappointment of too many of our publishers. Tnis ought not to be with the Watchman. They have *begun* a good work in accommodating the size of the paper to the price. We feel that they would have done better justice, to themselves at least, if not to the cause, if they had only carried the reform a little farther, and put the *price* of their paper at $2 for their present sized sheet. It is as low as they, or any one else, can possibly afford a sheet of that size, without a very extensive patronage, if any pains at all is taken with the paper. They say, "it is still as large as the 'Trumpet,' or any other periodical devoted to our cause." Then why not put it at once at the price of the "Trumpet," $2. We will engage that Br. Whittemore is not overburdened with an income from his paper, even with his extensive patronage, after deducting all expenses, losses, &c. and allowing himself a just remuneration for the labor he has ever bestowed on his paper.

It can be no object to any one to publish such a paper at even $2, without at least 2000 to 3000 subscribers. We know it is very easy for inexperienced persons to set down and calculate the proceeds of a paper, and give a high flattering footing. Here's 1500 subscribers at $2, and you have at once the round sum of $3000. You then carefully estimate the paper, printing, &c. and you will have a clear and certain profit of something like $1000 a year; but we will be bound, that whoever goes through the experiment will find *little* or *none* of that $1000 left as profit. It will all be swallowed up in the numerous "*incidentals*" that did not even enter into his calculation, or that exceed his estimates. We know that this remark will be found too true, by every one interested, to be trifled with.

A publisher cannot be just to himself in reducing the terms of his work below a fair, equitable price; (he is entitled to a reasonable support from his labor.) And neither can he do exact justice to his patrons and the public. If he is cramped in his resources, he cannot devote that attention and care to his columns, or put that expense upon them, which the public have a right to expect. Papers consequently languish both in character and business, and become powerless in that very cause which they were designed to aid, and to whose success they are so important. Hence the public at once become greatly the loosers, by the very means adopted, (in good faith no doubt,) to benefit them.

Whatever may be the views of others, we regard these suggestions as worthy of the most serious consideration of every one more immediately charged with the advancement of the sentiments we hold. Our denomination is assuming a new and important station in the christian world, and much depends upon present movements and measures. The Periodical Press is undoubtedly among the most important human aids, properly sustained, which we have in advancing it. How necessary then that it should be so *supported* that it can justly command an influence. Embarras periodicals in their pecuniary concerns, and *embarrassment* in their columns is sure *soon* to follow.

We hope neither consequence will follow with the Watchman. It is an old and faithful soldier, and its "*watchfulness*" in that quarter of our zion has never been more needed than at the present time. Surely the Universalists of Vermont, and in the region of the Watchman's circulation, will not be ungrateful towards it. Let the hands and hearts, too, of the two brethren who have now taken hold of it be strengthened and supported by a liberal patronage.

The place of its publication is now changed from Woodstock to Montpelier, Vt. the residence of Br. Austin. It is issued weekly on a royal sheet, folio form, at $1,50 in advance, to which twenty-five cents will be added for every three months delay. P.

NORWICH UNIVERSITY.

By the Universalist Watchman, of the 31st ult. we learn that the adjourned meeting of the Convention to take into

consideration the establishment of a Literary Institution in Vermont, took place at Norwich on the 20th ult. The Committee of location reported in favor of establishing the Institution at Norwich. The Committee of appraisal also reported, fixing the price of Captain Partridge's buildings at eight thousand six hundred dollars; both of which reports were accepted by the Convention. A Resolution was passed denominating the Institution '*The Norwich University.*' Capt. Alden Partridge was appointed President, and Truman B. Ransom, Vice President (and Professor of Mathematics) of the Institution. A Committee were appointed to nominate a board of Trustees, which report was accepted. The names of the Trustees we shall publish next week.

A series of Resolutions were passed, among other things, fixing the first meeting of Trustees at Norwich on the last Wednesday in August—instructing the Trustees to petition for an act of incorpation—*to exclude from said act every thing of a sectarian character in theology*, but to preserve the property of the Institution within the control of the present proprietors—directing the Prudential Committee to raise by voluntary subscription $8600 to pay for the buildings purchased, but to collect none of it until the whole was subscribed—approving of the acts of the Committees appointed at the former meeting, and bearing testimony to the liberality and integrity of Capt. Partridge in all his transactions with the Convention—and in conclusion, "cordially recommending the Institution to the favorable notice and liberal patronage of an enlightened public."

The Watchman says, "the University went into immediate operation, and we are requested to state that it is now open for the reception of students." Some division of feeling has existed as to the location of the Institution, but the Committee have now settled the question, and as observes the Watchman, "we hope all sectional feelings will now cease forever, and that a united and efficient support will be speedily given the University." Liberal men we trust will think of these things, and practice according to their profession, by encouraging this infant Institution. P.

GOOD NEWS FROM NEWARK, N. J.

It will be remembered that we noticed a short time since some efforts of our friends in Newark, N. J. towards the erection of a House for public Worship. Few places can probably present evidence of stronger opposition to the doctrine of the final restoration, than has ever been exhibited in this place. Its orthodoxy has been proverbial.—But a year or two since in one of his visits there, Br. Hillyer found it utterly impossible to procure a place to speak in. As he is possessed of a degree of resolution and perseverance of which few can boast, he was determined not to leave without delivering his message. Late on Saturday afternoon, becoming satisfied no place would be obtained, he went out and put up notices in different parts of the town that he would preach the next day on the *Public Green*, the weather permitting. Many of the notices were torn down before dark on Saturday evening. They were replaced on Sunday morning, and some were even torn down again before the hour of meeting. Notwithstanding all the exertion to the contrary, he had a large audience. And we believe it was a subject of mortification to not a few, who did not claim to be Universalists, that a *christian* minister, in a highly professed *christian* town, in the 19th century, was compelled to go on to the public green to preach, or not preach at all!

We rejoice that the aspect of things are changing there. A few determined friends, at the time of our previous notice, had resolved to unite their strength, and relax no exertions until they had a house to assemble in, if the measure was possible. They started a subscription and now, we are informed, they have $1200 or $1300 subscribed. The foundation of the House is already laid, and they have the engagement of the builder to have it enclosed within *six weeks!* We have seen the plan of it. It is to be a very neat edifice, of thirty odd feet, by about 50, we do not recollect the precise dimensions. They will not wait to finish it, but as soon as they get it rough seated, will have it dedicated, which they hope to do in 8 weeks or so.

The zeal with which a few have pressed along this undertaking is worthy of all commendation, and should convince the doubting among them, if any there are, of what may be done by only a little exertion. They need assistance to get through with their present purposes, and will require more to finish it with any degree of comfort and convenience. And surely their perseverance is deserving of some aid.—Donations from any quarter, great or small in amount, will be gratefully received and acknowledged by our friends there. They may be left, or forwarded to this office, or addressed to "A. P. ELY, Esq. Newark, N. J." Treasurer of the Society. We hope they may realize something from this call. We can assure those inclined to give, that they are worthy, and that it is highly important we have a place there wherein the pure Gospel of our Master can be proclaimed to an inquiring world. May those engaged in the present efforts there be strengthened and supported till they are permitted to see the full accomplishment of their most ardent desires and wishes. P.

Original.

BRIEF DIALOGUES—No. 4.

SCENE—*Porch of Mr. Patterson's Church, after service, Philad. June 1st*, 1834.

UNIVERSALIST—PRESBYTERIAN, PARTIALIST CLERGYMAN.

Universalist. Excuse me, Sir; (*taking Partialist by the hand,*) have I leave to ask you a few questions in relation to your sermon?

Partialist. Yes, Sir, if you please.

U. I understood you to say, Sir, that 'the penal sanction of God's law is eternal death—endless death.' Will you do me the favor to tell me where, in the Bible, I can find a law of God sanctioned with such a penalty? Universalists say, that God has annexed no *such* penalty to his law—if they are mistaken I should like to know it—can you tell me where to find it?

P. O, yes sir, I will tell you where it is; you you will find it in - - - - - Matt. xxvth chap., last verse.

U. There is nothing said, sir, in that verse, about eternal death—endless death.

P. Are you sure of it? Do you know how it reads?

U. I am sure of it—it reads 'These shall go away into everlasting punishment; but the righteous into life eternal.' But neither the punishment nor the life, here spoken of, is endless, but both refer to things of this world.

P. Are they not endless? Do you not believe the happiness of the righteous will be endless?

U. I believe, certainly, that immortal felicity will be endless; but that state is never expressed by the words eternal and everlasting, in the Scriptures, but by the terms *immortality, incorruption, undefiled and endless life.* Hence, our Savior says 'He that believeth on me *hath* everlasting life'—he does not say he shall have it in the future, immortal state.

P. What is the meaning of eternal, and everlasting?

U. In Scripture language they mean age-lasting—a period of long, indefinite, though limited duration; for they are applied to the Levitical priesthood, the land of Canaan, the hills and mountains, &c.

P. The same word is used, in the Greek, to signify the duration of the punishment of the wicked that is used to express the duration of the happiness of the righteous. Now the word, *aionion*, rendered everlasting, signifies '*always being*,' and any one who knows the meaning of words and the force of language, knows that the punishment of the wicked will be endless.

U. I will use your own argument, sir, and say, that the *same word* is applied to the Levitical priesthood, to the possession of the land of Canaan, &c. Now any one who knows the meaning of words and force of language, knows that *these things* extend to a future state, and will continue to endless duration. In relation to the life mentioned in the last verse of Matt. xxv., I have before observed, that it signifies the *life* the believer enjoys *when* and *while* he believes the gospel; according to our Lord's declaration, 'He that believeth on me *hath* everlasting life,'—that life was and is enjoyed in *this* world, and is by no means, the incorruptible inheritance of immortality.

P. But the extent of duration signified by these words must always be determined by the nature of the things to which they are applied—hence, when they are applied to the hills, mountains, &c., we know, by the nature of these things, that they are not endless.

U. In relation to our argument, sir, I will allow your view of the subject correct, and I assure you that the word rendered punishment, in the text under consideration, uniformly signifies correction—now I can conceive no consistent idea of *endless correction.*

P. Can you not conceive of endless correction?

U. No, sir, I cannot—can you?

P. *(Silent.)*

U. I have no desire to remove the penal sanctions of God's law, nor have I any disposition to weaken the force of their restraint upon mankind, but the object——

P. But, sir, do they not remove the penal sanctions of God's law, who deny future punishments?

U. They certainly do not, unless God has sanctioned his law with the penalty of endless death—eternal death, as you say; and this the Universalists deny; and I now seriously ask you to show me such a penalty annexed to the law of God, if you can?

P. *(Pausing in suspense, and looking about the porch.)*

Sexton. Gentlemen, I wish to close the house,

Exeunt—Partialist clergyman—Universalist.

S. W. F.

To Correspondents.

Our respected correspondent, "S. A. D." formerly "S. A. M." is welcomed again to our columns, with much pleasure. Her poetical article will be found in another column. We are always pleased to deck our columns with the flowers of Poesy, though they may not come so immediately within the general range of our paper. Beauty and fragrance is not confined to any single class of flowers. But in the article in question, we are not sure that it may not be as appropriate for ours, as any other medium, when we once consider its moral. We humbly endeavor to instruct men how to live, that they may not only enjoy happiness here, but be prepared "to die the death of the righteous." While surrounded, then, with "the sweets of earth," with the "joys of heaven" in prospect, how important is it that they should learn the lesson of

> "Contentment for these blessings rare;"

and how ardently ought every christian philanthropist to unite with her in her closing lines,

> And may each breast with rapture swell,
> To join thy lays, sweet Nonpariel!

Her prose article will have a place, probably, next week.

We acknowledge also the "Original Essay, No. 4," from the Institute—"Brief Dialogues, No. 5 and 6," from Br. S. W. F.—the Letter of Br. L. P. Guilford, and "the Great Salvation" by Br. B. B. H. for all which we feel grateful, and all which will be attended to in due order.

Married,

In New-York, on the evening of the 7th inst. by the Rev. T. J. Sawyer, Mr. EDWIN WELLES and Miss SARAH M. GREEN

In Philadelphia, on Monday evening, April 28, by Ev. Abel C. Thomas. Mr. SAMUEL COOKE and Miss ANN H. RINK, both of the N. Liberties.

In the Lombard-st. Universalist church, on Sunday morning, May 18, by the same, Mr. CHARLES MANSUR and Miss REBECCA A. WILLS, both of Philadelphia.

On Thursday evening, May 29, by the same Mr. FRANCIS CLINTON and Miss PRISCILLA PAINTER, both of Philadelphia.

Died,

In New-York on the 3d inst. ALONZO D. eldest son of W. S. Shattuck, late deceased, aged 3 years and 4 months. Thus the widowed mother is called once more to pass through the vale of affliction. An infant son alone remains, of her once happy family, to bless her heart. May the abundant grace of God sustain and comfort her, and enable her not to mourn as those who have no hope.

In New-York, on Tuesday 3d inst. of Small Pox, EDWARD COOLEY, in the 25th year of his age; a native of Albany, but for the last four years a resident of this city.

He has left an amiable wife, to whom he had been married about eight months, and an only sister and a numerous circle of friends, to mourn their sudden and unexpected bereavement.

The 'Inquirer and Anchor' will please publish this.

WHO IS MY NEIGHBOR?

BY WILLIAM CUTTER.

Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'T is the fainting poor,
Whose eye with want is dim,—
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'T is that weary man,
Whose years are at their brim,
But low with sickness, care and pain—
Go thou and comfort him.

Thy neighbor? 'T is the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb—
Whose hopes are all beyond the grave—
Go thou and ransom him.

Where'er thou meet'st a human form
Less favored than thy own,
Remember 't is thy neighbor worm,
Thy brother or thy son.

Oh, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

RURAL FELICITY.

There is no period in life more susceptible of pleasure than the season of youth; the period when our perceptions begin to realize the beauties pertaining to nature's various scenes, diversified in all their golden drapery. Over the landscape, universal harmony prevails, while every thing renders itself inexpressibly pleasing. Fancy in her romance enlivens the moral sense as we linger in the gilded saloon, or mirthfully vocalize around the silken settee. The sensations that originate from a view of Nature's beauty, animate the feelings, like the sweet exhalations which rise from opening spring, when every gale may boast a rural perfume.

What joy, when we see nature playing around us in her native harmony. True, the rich embellishments of dazzling halls are not seen here, neither in these retreats do we hear the corrupting airs of the Opera or the ennobling melody of the Oratorio: yet Creation with its endless variety, commingles to invigorate the senses. The garden of flowers is beautifully arranged and gives more the appearance of rural piazzas, than a collection of diversified vistas. Here Nature has hung her hyacinth in silken bells, and lilies rear their silver pyramids. Here the meek narcissus, loosely attired, bows to every breeze, while pinks and mary-golds, with other thousands, appear in a profusion of beauteous forms. Here, you may see some plants whose nature it is to creep, others to aspire; so, how differ the ivy and succulent vine; the former entwines to diversify the mouldering monuments of magnificence; the grapes of the latter, refresh us, as fruit, and invigorate us with its most delicious beverage.

The young misses with hair dishevelled and attired in all the gayety of human beauty court this theatre of the graces, to muse upon the rich array that surrounds and entertains them with every charm. Those who touch the golden keys of harmony and are apparently tinged with no harsher elements than innocence and love, enhance the entertainment with breathing music. Who can witness this commingling of simplicity and grandeur, without finding his passions moved, his mind exhilerated.

Not only in these retreats may we regale, but repair to the wood where the universal choir of nature is in session and behold how peculiarly melody is adapted to the gay flutterers who warble there.

The elegantine and myrtle twine about and fill the lower spaces, while poplars quiver aloft in air and nobler pines pierce the clouds with leafy spears. The ash, the oak and the elm, that have baffled the wintry storm for ages, bear the impress of Omnipotence.

Here, we are charmed with music that enchanted the ear centuries before Mozart or Handel composed their notes. The bullfinch with a multitude of tuneful lays strikes the key, the thrush below and the sky-lark above commingle with their mellow voices which diversify and exalt the strain; others with notes not unlike the solemn organ, gracefully sonorous, join in the choir, while the turtle from the airy elm, the milder hum of the Hyblean-bee, the sound of the distant woodsman in felling trees and the spirit-stirring sound of the Huntsman's bugle in turn mingle their plaintive tones which deepen and complete the universal symphony.

Thus we hear the music that constituted the first choir and formed vocal praises, that our Creator received in the new made world; these responses in their native purity were modulated into rule, and from nature beings were taught to move the golden wire, whose melodies are far from producing effeminacy in the world or nourishing vice: but refine the affections while they amuse the imagination.

What is better adapted for the poet to lavish his praises upon than the mead where every spire is decked with dew-drops and other more rugged shrubs are glistening in pearl. All is delight in the constitution and appearance of things.—All the five senses are moved. How is our admiration elicited as we witness the beauty or inhale the incense of meads, heaths and groves that strew their balmy odors through the air, while feathered songsters give no heed, but hop with colored wings from bough to bough and sip the living nectar, or rob the wild thorn of its fruit.

How admirably calculated is nature in its operations to ameliorate the condition of man and ennoble his mind with the sublime attributes of Deity, it affords solemn recesses with millions of attendants new-born from the Creator, to those who desire a momentary seclusion from the tumultuous world, from its gay impertinence and solemn dullness in order to maintain a more uninterrupted communion with that mighty Being who "*sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers before Him.*"—*Rural Repository.*

THE MOON AND WINTER.

The moon looked down on a rugged country scene. The bushes spread out their naked branches in the air, through which the wind whistled with mournful aspirations. Not a leaf was any where to be seen, nor a flower, nor a blade of grass. Not a stream murmured in the meadow.

"Far as the eye could reach, no tree was seen;
Earth, clad in russet, scorn'd the lively green;
No birds, except as birds of passage, flew;
No bee was heard to hum, no dove to coo;
No streams as amber smooth, as amber clear,
Were seen to glide, or heard to warble here."

"How beautiful!" said the moon, one tranquil night, as she gazed down, on this rugged waste.

"No, gentle orb," whispered an attendant cloud, "the beauty which thou beholdest flows from thyself. Thou bringest with thee a cheerful light, in which even winter and desolation shine bright and lovely."

Ah! how happy they whose hearts are thus illumined, that within themselves they carry the light of happiness, cheering and beautifying all within their influence.—*New-York Mirror.*

Prosperity and adversity equally try the human soul. He who is inspired by real magnanimity will best display it in adversity.

HYGEIAN MEDICINE.

The undersigned has the sole General Agency for the United States, of that valuable Medicine, known as

Hyer's Pills, the American Improved

Hygeian Vegetable Medicine.

The unparalled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz. Quinzy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of $1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2 Marble Building, Chatham-Square, foot of Bowery, N. York, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

☞ The above Medicine can be had Wholesale and Retail of HENRY A. BECK & SONS, No. 293 North-Second-Street, Philadelphia.

PROPOSALS

For publishing in Montgomery, Alabama, a new Religious Journal to be entitled

THE SOUTHERN EVANGELIST.

This paper, as its name imports, will be the messenger of "good tidings." It will be the advocate of that system of religious faith which acknowledges God as the *impartial* friend and *Father* of all men, and hence the necessary inference that all his offspring will finally be happy in his glorious presence. It will also be the uncompromising foe of all *partial*, mangrieving, God-dishonoring "creeds and confessions," and of every scheme or device which has for its object the thraldom of a generous people to the unhallowed control of a few "Lords spiritual." It will expose error—"bring to light the hidden things of darkness,"—defend the *truth* as witnessed by Christ, the Prophets and Apostles, and, in the language of an illustrious statesman, proclaim "eternal hostility to every form of tyranny over the mind of man."

By the Universalists of the Southern States especially, will the EVANGELIST be found a stedfast friend and prompt "defender of the faith they rejoice in believing." The Editor is a native of the South, and will aim to make his periodical worthy of the generous support of all the friends of Liberal Christianity from the Carolinas to Louisiana. The patronage of such is therefore respectfully solicited.

TERMS.

The SOUTHERN EVANGELIST will be published monthly on a royal sheet, octavo form, (making a volume in the year of near 200 large pages,) at $1 per annum in advance, or $1 50 at the end of the year. The right is reserved of publishing semi-monthly, if the patronage will justify it, at a corresponding increase in price. The usual discount allowed to agents.—Letters (post paid) to be addressed to

L. F. W. ANDREWS, Montgomery, Ala.
April, 1834.

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Nos. 2 and 3 Marble-Building, Chatham-Square, where JOB PRINTING will be neatly executed, on reasonable terms. Orders solicited.